

MERCHANT

English London ROYALL, *London 1613*

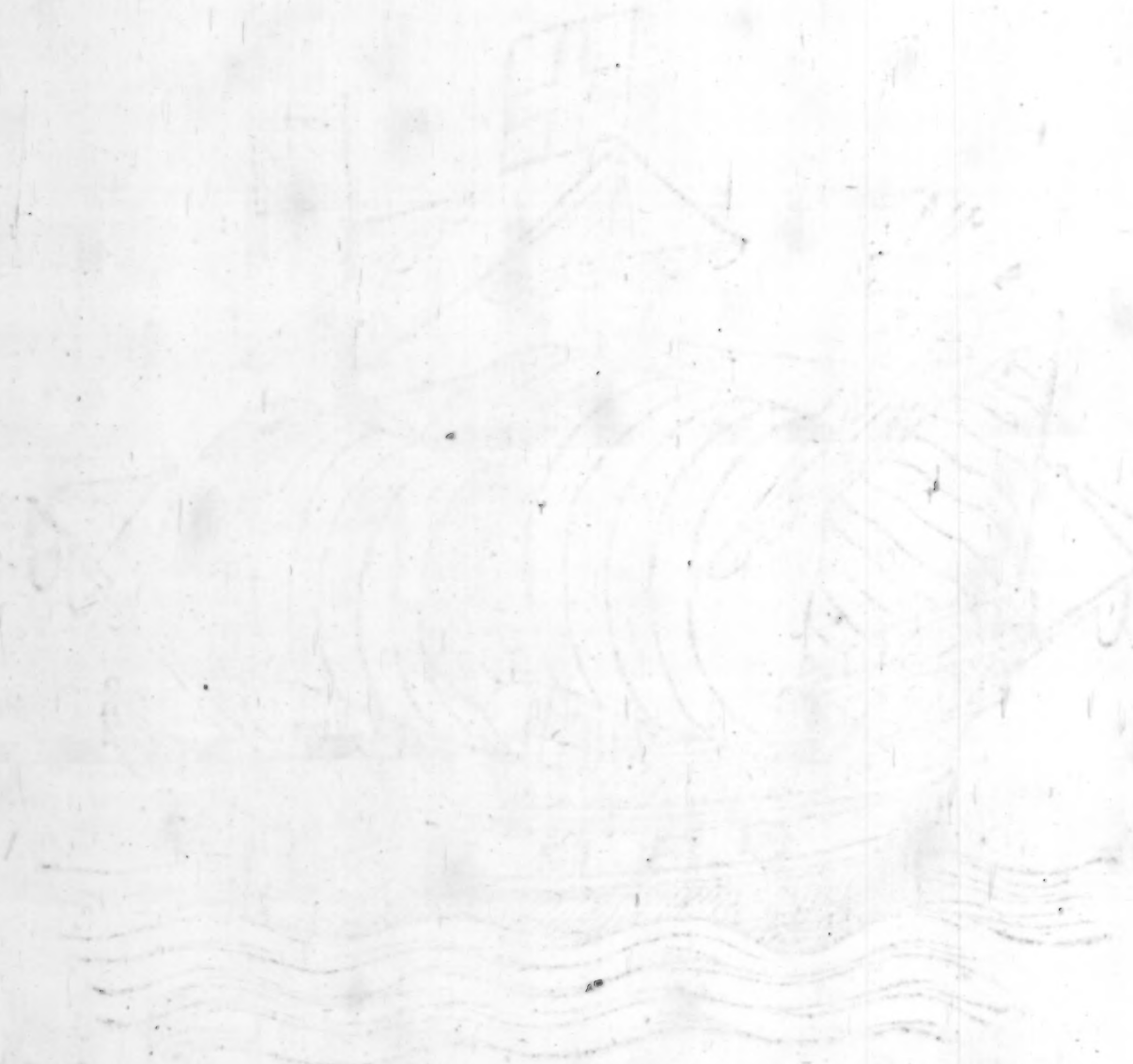
A SERMON PREACHED AT
WHITE-HALL BEFORE THE KINGS MAIESTIE,
At the Nuptialls of the right Honorable the Lord
HAY, and his Ladie, upon the Twelſe day
laſt, being IANVAR. 6.
1607.



London LONDON, *London*

Printed by W. Stansby for Edward Blunt and
William Barret, 1613.

M. R. C. H. A. N. T.
R. O. Y. A. L. A. C. A. D. E. M. Y.



L O N D O N
Printed by W. Stodart, for J. G. & Co. 1813.



TO THE RIGHT
HONORABLE THE
LORD *HAY*, AND TO HIS
LATE ESPOVSED THE LADY

HONORIA; the Authour hereof wisheth
all consolation in Christ, continuall comfort
in Mariage, together with a conscio-
nable obseruance of the Contents of
this S E R M O N.



SO E here (Right Honou-
rable) presented into your
hands what lately soun-
ded in your eares. A Ship
first built in Paradise and
for the pleasure of the land,
but since repaired for the
Merchants vse against the troubles of the Sea:
which since I am enioyned to launch out into
the maine, and to make publike both beyond the

THE EPISTLE

merit of the thing, and also beyond mine owne meaning, I could finde none more fit vnto whom to dedicate it now in the Print, than your Honorable selues, for whose sake it was first Preached. I hope I shall neuer make it the last end of my labours, to please man; yet I find in this, that I haue pleased some, and displeased other: but why should I looke to please all, whereas God himselfe hath so seldome done it? Therefore they which thinke me too bitter, must yet remember that I bite nothing but sinne; and what reason is there to fauour sinne, through occasion whereof the world was drowned to punish it, the Law was ordained to preuent it, the Sonne of the highest died to satisfie for it, and the world againe must be destroied to finish it? Yea what reason is there to fauour any sinne, whereas there is no one which fauoureth vs, but all imperilling vs in the hope of saluation, as Eue by her eating vndermined Adam. They againe which thinke that sinne should not be derided or corrected in this kinde, must also consider that euery sinne is to bee taxed in his proper kinde; as in the Scripture, sinnes sauouring of
error

error are refelled with arguments, and such as be foule and haynous, are beaten downe with indgmets, but those which were ridiculous were indeed derided, as Elias the Prophet sported at the Priests of Baal, and Iob at his foolish comforters. Yea and how plaies Esay with the wanton gestures of women, stretching out their necks, minsing and tinckling with their feet, &c. Chap. 3. 16. But Moles more with the nicenes of women, Too daintie to venture (not their knees in deuotion) but the soles of their feet vpon the ground, Dent. 28. 56. no doubt a sore aduventure. But nothing so tainting as that in Salomon, where the Whore is mockt for a votarie, & she that offered her selfe to other mens lust, yet is set out for a Saint with offerings of peace to God, Prou. 7. 14. I hope therefore all good people will priuiledge me by these holy presidents; yea I am sure of this that none will finde fault with me, but such as first finde a fault in themselves, and to such I professe my selfe indeede a Preacher, and to haue preached all this for them, as Christ in the Gospel professed of himselfe, that he came to cal sinners.

THE EPISTLE

sinners. And thus in my most true and sincerest loue, I commend you in the midst of your Mariage ioyes to that ioy and peace which is in God.

Your Honours in all Christian

deuotion,

Robert Wilkinson.



A S E R M O N

PREACHED AT WHITE-HAL,
V P O N T H E S I X T H O F I A N V A R I E,

1607. being The twelfe day: At the Nuptials
of the Right Honourable, the Lord
H A Y E and his Ladie.

PROV. 31. 14.

*Shee is like a Marchants Ship, shee bringeth her food
from a farre.*



His Scriptute, and in ef-
fect this whole Chapter,
is a Scripture written for
women, and more pecu-
liarly a Scripture written
in prayse of women,
yet not glosingly to make them better
then they bee, but soberly and truely to
shew them, what they shuld be. A Scripture
wherein (as in a glasse) are set out to our
viewe all the perfections and ornaments,

all the dignitie, beautie, duetic of a vertuous wife and holy woman. The Deuill at the first beganne his temptation by praising of the woman, by telling her, that if shee knew her selfe, shee wanted but one thing to make her like God; And from the Deuil(I thinke)it comes,that so many men since in euery age, haue so wantonly bestowed their time,their wits,their penne, and sometime their pensils too, eyther vainely to magnifie, or vilcly to embase the dignitie of women:the causes of which follie I take to be these,eyther for that generally they did not know them, and then they wrote foolishly, or for that sometime they doted on them, and then they praised immoderately, or else for that sometime they hated them, and then they railed furiously. But there are, to ratifie the present discourse and praise of women, three things: first God, by whose Spirit it was conceiued: secondly *Bathsheba* a woman, by whose mouth it was taught: thirdly, *Salomon* a man, yea the wisest of men, by whose penne it was endited, that is to say, God inspired it into the mother, the mother

ther taught it to *Salomon* her sonne, and then *Salomon* her sonne publisht it to the world: therefore if we speake of the knowledge of a good woman, who knoweth her better than shee her selfe? who knoweth her better than man that liueth with her? yea who knoweth her so well as God that made her? Againe, if in this description any thing might seeme too much in praise, it was not a woman but a man that wrote it; if any thing might seeme too grievous or burdensome in precept, it was not a man, but a woman, that imposed it; or if any thing might seeme cyther too much or too little, or otherwise than it should be, it was neither man nor woman but God that first directed it; and thus in one description of a vertuous wife and holy woman (which is not in any other Author, nor yet elsewhere in any part of Scripture) we haue a man, a woman, yea God himselfe, and all out of one mouth speaking and conspiring; Shee that hath eares to heare, let her heare.

In the tenth verse of this Chapter, *Salomon* makes proclamation, *Who shall*
 B 2 *find*

finde a vertuous woman? which yet importeth not (as S. *Augustine* noteth) *inueniendi impossibilitatem*, sed *difficultatem*, Not as if to finde a vertuous woman were a matter of impossibilitie, but yet for all that a thing of some difficultie; and therefore hee crieth her with her markes, Shee will doe her husband good and not euill, Shee riseth while it is yet night, Shee putteth her hauds to the wheele, Shee stretcheth out her hands to the poore, Shee openeth her mouth with wisdom, &c. Thus shewing sometime what shee doth, sometime what she is, sometime what shee is worth, and sometime what shee is like, as here, Shee is like a ship, &c.

Shee is indeed, and yet she scarce, is and therefore because shee is so scarce, it was needfull to shew, not onely what shee is, but also what shee is like to: for how shall he finde her, that neuer saw her, that neuer had her, that scarce heard of her; how shall hee find her, but by some sensible resemblance of her? and therefore as *Cantic. 5.* when the Church cried her husband, (*I charge you O Daughters of Ierusalem, if you finde my welbeloued, &c.*) shee described

bed him by resemblance : My welbeloued is white and ruddie , the chiefest of tenne thousand, his head is like golde , his eyes like doves, his cheeques like a bedde of spices, his lippes like lilies , his legges like pillars of marble, euerie thing was like something ; so of the vertuous woman it is saide here, that shee is like a shippe ; and Prouerbs 12. she is like a crowne, and in the Canticles sometime like a Rose , sometime like a Lilly , sometime like a Garden of Flowers , sometime like a spring of waters : In a word , shee is like to manie thinges , but as it is said vers. 10. Pearles and pretious stones are not like to her.

Shee is like a shippe (saith Salomon) and it may well bee, for the world is like the sea: for so saith S. Iohn , Before the throne there was a sea of glasse , Reuel. 4 and that was the world, transitorie and brittle as glasse, tumultuous and troublesome like the sea: wherein as the wind raiseth vp the waues, and one waue wallowes in the necke of another , so this troublesome life of ours beginnes in weeping, goes on in sorrow, and the ende of one woe is but the en-

trance of another. O what time might a man aske to set downe all the miseries of this life, the feare, the care, the anguish that daily accompanieth the body and soule of man; the labours and sorrowes certaine, the casualties vncertaine, the contentions and vnquietnesse of them that liue among vs, the sharpe assaults and oppositions of them that hate vs, but chiefly the vnfaithfulnesse and treacherie of them that seeme to loue vs. Against these stormes to saue men from drowning did God ordaine the woman, as a shippe vpon the sea, that as *Noah* made an Arke, and by that Arke escaped the floud, so man by marrying with the woman might passe thorow all the labours of this life, vnto which doubtlesse God had respect when hee said, *It is not good for man to bee alone, let vs make him a helpe meet for him*: as much as to say, a ship to saue him. Therefore hee which hath no wife may seeme to bee like *Jonas* in the Sea, left in the midst of a miserable world, to sinke or swimme, or shift for himselfe; but then comes a wife like a ship, and wafts him home: but yee must still remember that

Salomon speaketh here of a good wife, as
 vers. 10. *Who shall find a Vertuous Woman?*
 For otherwise, if she which was made to
 comfort in euerie storme, be stormie and
 troublesome herselfe, then is shee not like
 a ship, but like the sea, and then to bee so
 shipt, it were better with *Jonas* to bee cast
 into the sea.

But if she be good, she is like a ship in-
 deed, and to nothing so like as to a shippe;
 for shee sits at the sterne, and by discretion
 as by Carde and Compasse, shapes her
 course; her countenance and conuersati-
 on are ballasted with sobernesse and gra-
 uitie; her sailes are full of wind, as if some
 wisdom from aboue had inspired or
 blowne vpon her: shee standeth in the
 shrowdes, and casteth out her leade, and
 when she hath sounded, shee telleth (as *Michol*
 did to *Dauid*) of depth and danger. 1. Sam. 19. 1
 If by default shee be grounded, shee casteth
 out her anchors (as *Rahab* did) and by win-
 ding of her selfe, shee gets a floate againe. Iosh. 2. 21.
 If she spie within her kenning, any trouble
 to bee nigh, either shee makes forward, if
 shee finde her selfe able, or else with *Pilats* Mat. 27. 19
 wife

wife she sets saile away; Shee commands and countermaunds each man to his charge, some to their tackling, some to the mast, some to the mainetop, as if shee and none but shee were captaine, owner, Master of the ship, and yet shee is not master, but the Masters mate; a royall shippe shee is; for the King himselfe takes pleasure in her beautie, *Psal.* 41. and if shee bee a Merchants too, then is shee the Merchant royall.

Againe, as shee is like a shippe, considered in her selfe, and in her proper vertues, so is shee likewise, being compared with her owner too. Shee is like a ship indeede, for first whosoever marries, ventures, hee ventures his estate, hee ventures his peace, he ventures his libertie, yea many men by marriage aduenture their soules too, for which cause the Israelites were forbidden to match their daughters with the Cananites, least they should turne them from God, to serue other gods, *Deut.* 7. which *Salomon* notwithstanding did, and therefore made (as some men thought) a shrewd aduenture of his soule. And therefore

fore (euen to preuent too much aduenture likewise) is marriage compared to a shippe, which of all artificiall creatures is the most deliberatiue: for shee sailes not but by sounding, leaft by her vnleedines shee runne her selfe a ground. In like manner, neither man nor womā wil at any time (if they be wise) resolute either of marriage, or of any thing in marriage, but vpon the weightiest deliberation. Hee is let out for the image of a foole that said, *Villam emi, &c. I haue bought a farme, and I must needes goe out to see* Luk. 14. 1 it, for he should haue seen it first and bought it after, as it is said of the vertuous woman here. *Shee considereth a field and gettes it, vers. 16.* that is, she thinkes of it first, and makes her purchase after; and when either man or woman forget this in marriage, they purchase ioy enough for the day of their marriage, and repentance enough for all the time after. It is said of *Iepthaes Daughter;* Iudg. 11. that *she wēt out to bewaile the daies of her virginities;* but in truth many mē's daughters may goe out and bewaile the dayes of their marriage, yea and manie men too

C

looke

Id. 14.

looke back to the single life, as the Egyptians in the Red Sea looked back to the land, and so they are punished with late repentance, like those foolish Mariners, *Act. 27.* who because they tooke not counsell in the Haven, were forced to aduise vpon a wrack: and what is the cause of this? lack of forecast, because they sound not first whether it be fit to marrie, or yet to marrie, or whether he be fit, or she be fit, fit in degree, in disposition, in religion; and therefore as *Salomon* saith of vowing, so say we of marrying, *Be not rash with thy mouth*, but sound first & saile after, that is, deliberate first and marrie after.

Againe, shee is like a ship for her vniuersall vse. A house is indeede to dwell in, but not to trauell in, but a ship is both to trauaile in, and as it were to dwell in too, to eate, and drinke, and sleepe, and labour, and meditate, and pray too: as if to be in a ship were to bee in another earth, the Water-world: In like manner a man hath a friend for pleasure, a seruant for profit, and for vses to Godward a spirituall instructor too, but a wife serues for al these, that is, for pleasure,

sure, for profit, and (if shee bee good) to bring her husband to good too.

Againe, of all these same, *Vtensilia* (I meane of moueable instruments) a ship is the hugest and the greatest, and yet cōmanded (as ye see) by the helme or sterne, a small peece of wood: so ought the wife (though a great commander in the house) yet to bee turned and ruled by a word of her husband. *Salomon* saith not, shee is like a house (as many women be, as good remoue a house, as to dissuade or weane them from their wills) but like a ship, not like *Vashti* the wife of *Affuerus*, whome all the power of the Kingdome could not moue to come to her husband, no not to the King himselfe, *Esther* 1. but she must follow her husband, as the Israelites followed the clowdie pillar in the Wildernesse, which when it stood Numb. 9 they staied, and when it went they followed, and so must shee.

Lastly, least any man doate too much vpon this heauenly ship of earthly ioyes, wee must remember, that as a ship is not a place of continuall habitation, but onely

for passage, so is the societie of the wife, though comfortable & ioyful for the time, yet lasting onely for a time, a helpe to hold him vp and comfort him, during this transitorie, short, and troublesome pilgrimage; but then there is another, a happier, a more lasting marriage with the Lambe, which neither departure, diuorce, nor death can separate, and for this we must forsake Father, mother, wife, children, goods, lands, &c. for this the liuing must renounce his life, the King must leaue his Crowne, the Bridegroom must leaue his Bride, and the Bride must leaue her bedde, because for this the Saints doe crie, *Come Lord Iesus, come quickly.*

But as the saying is in the schooles, *Similitudo non currit quatuor pedibus* : Manie thinges may bee like, yet nothing like in all thinges : therefore though a woman in many thinges bee like a ship, yet in some thinges shee must bee vnlike, and some qualities of a shippe shee must not haue. As for example, one ship may belong to many Merchants, and one Merchant may bee owner in many ships, yet neither may one woman di-
uide

uide her loue to many men , nor one man diuide himselfe to many women ; therefore *Lamech* spake with great incongruities , yea it was like false Latine, when hee said *Heare yee wiues of Lamech*. Genes. 4. 23. for wiues admit no pluralitie when they bee construed with one husband , because (as the Prophet saith) though God at the first had abundance of spirit, yet he made but one, Mal. 2. but one woman of one rib , for the helpe and comfort of one man.

Secondly, of all the goods which men possesse, onely a ship cannot be housed: a man hath a shoppe for his ware, a barne for his corn, a chest for his money, & a house wherein to hide his head , but no case to couer a ship; but so must not a vertuous woman be, for it is a note of the vnchaste woman , that her feet cannot abide in her house, but now she is without, now in the street, and lies in wait at euery corner, Prou 7. 11. 12. So as who so seeth her, seeth her alwaies gadding, that he may salute her, as men salute at sea, Whither are ye bound? But *Rachel* and *Leah* are noted to bee in the house while *Jacob* was abroad in

the field, *Genes. 31.* only *Dinah* was a stragler and set vp saile to *Shichem*, but shee came home with shame, and made an ill voiage.

Thirdly, a ship of all things is moueable and carried with the winde, but so must not a good woman be, for of the ill woman it is said, *Prouerbs 15.* *Her paths are moueable, thou canst not know them:* She is inconstant, light-headed, and vaine, now shee loues, anone shee hates, now shee obeies, anone shee rebels; gentle and kinde to day, crooked and vnkinde to morrow; for shee sailes but by gusts, that all her goodnesse takes her by fits, like the good dayes of an Ague: and whereas *Ruth* shewed more goodnesse at her latter end, than at her beginning, an ill wife sheweth more goodnesse in one day of her beginning, than in seuen yeares of her latter end; therefore such must remember what *Salomon* saith of the good woman here, she girdeth her loines with strength, that is, her minde with staiednesse and constancie, *vers. 17.* and *vers. 12.* more plainly, *Shee will doe her husband good, and not euill, all the dayes of her life,* that is, shee is as obedient and tractable

stable after twentie yeares triall, as at the day of her marriage.

But of all qualities a woman must not haue one qualitie of a ship, and that is, too much rigging. Oh what a wonder it is to see a ship vnder saile, with her tacklings, and her masts, and her tops, & top gallants, with her vpper decks, and her nether decks, and so bedeckt, with her streames, flags, and ensignes, and I know not what; yea, but a world of wonders it is, to see a woman created in Gods Image, so miscreate oft times and deformed, with her French, her Spanish, and her foolish fashions, that he that made her, when hee lookes vpon her, shall hardly know her, with her Plumes, her Fannes, and a silken Vizard, with a ruffe like a saile, yea a ruffe like a raine-bow, with a feather in her Cap like a flag in her top, to tell (I thinke) which way the wind will blow. *Esay* made a proffer in the third of his prophesie, to set out by enumeration the shop of these vanities, *Their bonnets, and their bracelets, and their tablets, their slippers, and their mufflers, their vales, their wimples, and their crisping pinnes,*
of

of some whereof if one should lay to mee,
as *Philip* sometime said to the Eunuch, *Vn-*
derstandest thou what thou readeſt? Act. 8. I
might anſwere with the Eunuch againe,
How can I without a guide? that is, vnles ſome
Gentlewoman would comment on the
text. But *Eſay* was then, and we are now;
now that fancie hath multiplied the text of
faſhions with the time; ſo as, what was then
but a ſhop, is now increaſed to a ſhip of va-
nities: But what ſaith the Scripture? *The*
Kings daughter is all glorious within, *Pſal. 45.*
and as ſhips which are the faireſt in ſhew,
yet are not alwayes the fitteſt for uſe, ſo nei-
ther are women the more to bee eſteemed,
but the more to be ſuſpected for their faire
trapping. Yet we condemne not in greater
perſonages the uſe of ornaments; yea wee
teach that ſiluer, ſilks and gold were created
not onely for the neceſſitie, but alſo for the
ornamēt of the Saints: in the praſtiſe where-
of *Rebecca* a holy woman is noted to haue
receiued from *Iſaac* a holy man, euen earrings
abiliments, and bracelets of gold, *Gen. 24.*
Therefore this it is wee teach for rules of
Chri-

Christian sobrietie, that if a woman exceede neither decencie in fashion, nor the limits of her state and degree, and that shee bee proud of nothing, we see no reason, but she may weare any thing.

It followeth : *Shee is like a ship*. But what ship? a ship of Merchants; no doubt a great commendation. For the Kingdome of heauen is like a Merchant, *Mat. 13.* and Merchants haue been Princes, *Esay 23.* and Princes are Gods, *Psal. 82.* The Merchant is of all men the most laborious for his life, the most aduentrous in his labour, the most peaceable vpon the Sea, the most profitable to the Land, yea the Merchant is the combination and vnion of Lands and Countries. *Shee is like a ship of Merchants*; therefore first to be reckoned (as yee see) among the Laytie; not like a Fisher-mans Boate, not like *S. Peters* ship, for Christ did call no she-Apostles. Indeed it is commendable in a woman, when shee is able by her wisdom to instruct her children, and to giue at opportunities good counsell to her husband: but when women shall take vpon them (as many do) to build
D Churches,

Churches, and to chalke out discipline for the Church, this is neither cōmendable nor tolerable, for her hands (saith Salomon) *must handle the spindle, vers. 19.* the spindle or the cradle, but neither the Altar nor the temple: for S. Iohn commendeth euen to the elect Ladie, not so much her talking, as her walking in the Commandements, 2. Iob. 5. 6. Therefore to such preaching women it may bee answered, as S. Bernard sometime answered the Image of the blessed Virgin at the great Church at Spire in Germanie; Bernard was no sooner come into the Church, but the Image straight saluted him, and bad him, God morrow Bernard, Whereat Bernard, well knowing the iugling of the Friers, made answere againe out of S. Paul; Oh (saith hee) your Ladiship hath forgot your selfe, *It is not lawfull for women to speake in the Church.*

Againe, the Merchant is a profitable ship, to teach a wife in all things to endeavour her husbands profit: but many women are like water-pageants, made only for shew, like Pictures in a table, good for nothing, but to please

please the eye, no longer to bee liked than they bee looked on, yea so vnprofitable and dissolute in the house, as no man would thinke them to be wiues, but that at meales he finds them sitting at the vpper end of the table: whereas of the good wife it is said here, that *shee will doe her husband good, and not euill*, vers. 12.

Againe, the Merchant is a painefull ship, and shee must be a painefull wife; not like a running Pinnace to skoure from coast to coast, from house to house, as many Athenian women doe, who giue themselves to nothing, but idly and wantonly to heare and tell newes; for he that hath such a wife may thinke himselfe married to an Intelligencer; whereas *S. Paul* aduiseeth such busie bodies to gouerne their own houses, *1. Tim. 5* as if intermeddling with other mens, did make them idle in their owne.

Againe, being like a Merchants Ship, that is, he being the Merchant, and she the ship, she must needs conclude she was made for him, & therefore a ship of traffique to enrich him, but not a Pirate to spoile and rob him.

To spoile and robbe? as if a woman could robbe her husband? Indeede it hath oft been held a question disputable, though I in truth haue little minde to dispute it; yet I heare what is said to that purpose, from the mouth of *Eue*, *Wee* eate of the fruit of the trees of the Garden, Gen. 3. *Wee*, therefore shee puts in her selfe; and shee eats of the trees indefinitely: therefore of all the trees in the Garden, and therefore all was hers as well as *Adams*, and the womans in right as wel as the mans. To which I answered, that all is hers in participation to vse, but *Adams* only in discretion to dispose, which appeareth by two reasons; first, because the Beasts were named by *Adam*, and not by *Eue*, and to name is a note of Dominion and authoritie: as when *Ioseph* became *Pharaohs* Seruant, and *Daniel* a captiue to the Chaldeans, they receiued from them other names; and we in our baptism receiue our names, to acknowledge that we belong in right to Christ. Secondly, the whole world was giuen to *Adam* before *Eue* was made, so as hers was but an after-right, and if shee haue any tenure at all, shee holds

holds in Capite, and shee hath no title but by her husband: shee therefore that vsurpeth absolute authoritie in the house, is no Merchant, but a Pyrate to the Merchant.

Lastly, shee is like a Merchants ship, that is, a friendly fellow and peaceable Companion to him, but not a man of warre to contend with him. For he that made her, neuer built her for battaile; sure shee was built for Peace, and not for Warre, for Merchants weepe to thinke of warre: therefore shee must not for euery angrie word of her husband, betake her selfe into the Gun-roome straight, and there to thunder, to charge and discharge vpon him, with broad words, or as Mariners say at Sea, to turne the broad side; like *Zipporah* the wife of *Moses*, to raile vpon him, *Thou art indeede a bloudie husband*, *Exod. 4.* this is no ship of Merchants, this is, the *Spite*, I thinke: and therefore no maruaile, if many men thus shipt, doe wish themselves a shore, & that vntimely death might take such a wife for a prize. When *Eliezer* went a wooing for *Isaac*, his masters Sonne, the triall by which hee proposed to

D 3

proue.

proue a fit wife for *Isaac*, was this, *That if*
(saith he) when I say to a Maide, Giue me drinke,
shee say againe, Drinke, and I will giue thy Ca-
mels also, she without more adoe should be
 a wife for *Isaac*, *Genes. 24.* that is, as *Theodo-*
ret expoundeth it, If shee were gentle; not
 like that woman *Iob. 4.* *Christ* asked her
 water, and shee called him *Iew*: *How is it*
that thou a Iew askest water of me a Samaritane?
 For though there bee many sinnes incident
 to women (as there be (to speake vnpartial-
 ly) as many to men) yet no vice in a woman
 so vnwomanly as this; yet if *Adam* had
 beene furious, the matter had beene lesse,
 for he was made of earth, the mother of y-
 ron and steele, the murthering mettals; but
 the woman, shee that was made of so ten-
 der mettall, to become so terrible, the wea-
 ker vessell so strong in passion, yea to looke
 so faire and speake so foule, what a contra-
 rietie is this? There was great reason sure
 to compare a good woman to a *Snaile*, not
 only for her silence and continuall keeping
 of her house, but also for a certaine com-
 mendable timorousnesse of her Nature,
 which

which at the least shaking of the Ayre shrinks back into her shell, and so ought the wife to doe, if her husband but speake, to play all hid and vnder hatches, and to put out a flagge of truce, as *Abigail* did to *David*; and to say to her husband, as *Rachel* to her Father, *Let not my Lord be angrie*, Gen. 31. *Like a Lilie among Thornes* (saith *Salomon*) so is my loue among the daughters, Cant. 2. Like a Lilie first, not like a Nettle: againe, like a Lilie among Thornes, as shewing patience in the forest prouocation. *Sarah* indeede was peaceable, and so were many more, yet their praise was lesse, in as much as they had meeke husbands: for shee is a Monster that liueth not meekely with a meeke husband, but shee that is yoakt with a *Nabal*, a Churle, a Foole, as *Abigail* was, and beares that patiently, shee may say with *Deborah*, in the fifth of the Iudges, *O my soule thou hast marched valiantly*: And there shall more true honour grow to you by such patience, than if souldierlike ye did preuaile by furie and violence; and the worse your husbands bee, the more shall your vertue shine, which

which in affliction shineth most, like starres
 twinckling in the night; & if it be grieuous
 to finde matter of patience there, where yee
 lookt for comfort & protection, yet it shall
 haue in the end a reward, and in the *Interim*
 a singular admiration, and, as *Marie* saith of
 her selfe, *All generations shall call such Blessed.*

It followeth in the Text: *Shee bringeth her
 foode from a farre.* As yee haue heard what
 shee is like, so now likewise what she doth
 too, for being is knowne by doing, as the
 Tree is knowne by the fruit. Alas, it is a small
 thing, yea it is nothing to be like, for copper
 oft times is like good coine, and the Diuell
 is like an Angell of light, and if euill women
 were not like to many things, which in-
 deed they are not, they could not deceiue so
 many as they doe: therefore the next thing
 is to consider what shee doth; *Shee bringeth
 her foode from a farre.* *Shee bringeth*, first,
 therefore described *facie aduersa non auersa*,
 with her face, not with her back toward:
 for when a shippe goeth forth, euery man
 murmureth for that it carrieth, the Mer-
 chant himselfe feareth, lest it miscarrie; but
 when

when it returneth, there is ioy for that it bringeth. And where *Salomon* saith, *shee bringeth*, he meaneth not that shee bringeth in with her, as if a wife were to bee chosen by her dowrie; for the worst Wiues haue many times the best portions: and the best wiues (such as *Esther* was) haue oft times none at all. Indeed the manner of the world is now to seeke wiues, as *Indas* betrayed *Christ*, with *Quantum dabis*, What will yee giue? and if the Father chance to say with *Peter*, *Aurum & Argentum non est mihi*, Let her then be as obedient as *Sarah*, as deuout as *Anna*, as vertuous as the *Virgin Marie*, yet all this is nothing, *Quaerenda pecunia primum est*, other things may mend it, but money makes the match. Therefore this was not it which *Salomon* meant by bringing: for a good wife though she bring in nothing with her, yet through her wisdom and diligence great things come in by her; shee brings in with her hands, for *shee putteth her hands to the wheele* (saith *Salomon*) *vers. 19.* and indeede if her worke doe not counteruaile her meate, then is euery finger of her

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hand

hand like a Theefe in the house. Againe, if she be too high to staine her hands with bodily labour, yet she bringeth in with her eie, for *shee ouer-seeth the waies of her house-hold* (saith Salomon) *and eateth not the bread of idlenessse, vers. 27.* Againe, shee bringeth in by her frugalitie, for shee holdeth it a point of conscience, neither to fare more daintily, nor to attire her selfe more trimly, than may stand with her husbands state: for if shee waste more than shee bring in, and her victualling amount to more than her whole voyage, that Merchant was ill aduised that manned her forth, and it had been good for him to bee alone. But as the saying is, that many men marrie their Executors; so is it true likewise, that many men marrie their Executioners: and as the sinne of *Adam* began at *Eue*, so the ruine and confusion, the extortion, oppression, griping of Tenants, yea and sacriledge of many men beginneth at the pride of the woman: for now euerie Ladie of the latest Edition, if her husband haue bribed out but an end of an Office, yet she reuels and plaies *Rex*, and she must haue her

her Coach, though but to crosse from the Church-stile to the Church-porch : and whereas those Israelitish women, *Exod. 38.* when the instrumēt of the Tabernacle were to be made, gaue in their deuotion their very Looking-glasses toward it; yet now the forbidden Apple is pulled, the Church is robbed and spoiled, a Patron wil scarce passe away a poore Parsonage, but with a reservation of his owne tithes, and all to maintayne French-hoods, Ruffes, Lawnes, and Looking-Glasses : whereas of the vertuous wife it is said, *vers. 11. of the Chapter*, that *her husband shall haue no neede of spoile.*

But what bringeth shee in? *Shee brings in foode*; in which word *Salomon* pointeth her out a house-worke, as she is a house-wife, and the work assigned is the feeding of the household : for wee reade that *Abraham* fetcht a calfe from the field, but *Sarah* had her charge to dresse it in the Tent, *Gen. 18.* and *Samuel* telleth the people, that their King when they had him, would take, not their Sonnes, but their Daughters, and make them

Cookes and Bakers, 1. Sam. 8. and in the fifteenth verse of this Chapter, it is said directly, that *shee giueth the portion to her house-hold, and the ordinarie to her Maids*. But that which we reade *foode*, some translate it *bread*, *shee bringeth her bread*; and it may well bee, for bread is the staffe of life, and when like Merchants we haue run round about the world to fetch in the riches of euery Countrie, yet all is but to clothe the back, and feede the belly: therefore, *hauing Foode and Rayment, (saith S. Paul) let vs there-with bee content, 1. Tim. 6.*

Againe, as he is not the best Merchant to the Common wealth, which bringeth in toyes and trifles, but hee which bringeth in such things as best may serue necessity; so neither is shee alwaies the best wife, which is most adorned with tricks and qualities, but shee that endeauoureth most to that which is most necessarie. And I thinke surely that bread is expressly named here, as to frame her whole conuersation, so chiefly her mouth with sobrietie: for many women are of the minde of the Israelites in Egypt,
Manna

Manna is no meate with them, but they must haue *Quailes*, & all must be daintie; (though to the vndoing of all) like *Eue*, the wife of *Adam*, whome of all the trees in Paradise none might serue, but that which was the bane of her husband: & the lesse they want, the more wanton and daintie-mouthed they be. Now sure if *Cyrus* had had such a wife, he must needs haue worshippt her, for he had no other reason to worship the Idol *Bel*, but only because it spent him so many sheepe, so many measures of flower, and so many pots of wine euery day: but euery meate was not made for euery mouth; only bread was made for all; and neither man nor woman haue warrant to aske for more than for their daily bread.

But what meaneth *Salomon* by that, *From a farre, shee bringeth her foode from a farre*? Surely, not to answer that which is prouerbially said, That far fetcht and deare bought is fittest for Ladies, as now a daies, what groweth at home is base and homely, and what euery one eates is meat for Dogs, and wee must haue bread from one Countrie,

and drinke from another, and we must haue meat from Spaine, and sauce out of Italie: and if we weare any thing, it must bee pure Venetian, Roman, or Barbarian; but the fashion of all must bee French: and as Seneca saith in another case, *Victi victoribus leges dederunt*, we giue them the foile, and yet they must giue vs the fashion. Therefore this was not Salomons meaning, but from a farre either hath respect to the time, *A longinquo tempore*, as it seemeth to bee expounded in the very next words, *She riseth while it is yet night, and giueth the portion to her house-hold, &c.* Hee doth not say, shee meeteth it at the doore, as shee that riseth to dinner, and then thinkes her daies worke halfe done, and for euery fit of an idle Feuer betakes her straight to her Cabbin againe, and if her finger but ake, she must haue one stand by to feede her with a Spooone: This is no ship of Merchants, this is the *Marie Slug*; but *shee bringeth it from a farre*, that is, shee taketh care of it, and disposeth of it from the first, yea and before the first hand that toucheth it.

Or else I take this from a farre to be farther
yet,

yet, euen *ab vltimis naturæ*, from the first and furthest principles of nature. As for example, If shee will haue bread, shee must not alwaies buy it, but shee must sow it, and reape it, and grinde it, and as *Sarah* did, *Gen.* 18. She must knead it & make it into bread. Or if she will haue cloath, she must not alwaies runne to the shop or to the skore, but shee beginnes at the seede, shee carrieth her seede to the ground, of the ground shee gathereth flaxe, of her flaxe shee spinneth a threed, of her threed shee weaueth cloath, and so shee comes by her coate: The verie words of *Salomon*, *vers.* 13. of the Chapter, *shee seeketh wooll and flaxe, and laboureth chearefully with her hands.*

Or else I take this from a farre to bee farther yet, euen from the Gates of Heauen, from whence by her deuotion and godly Conuersation, shee draweth downe the blessings of God vppon her House. The barren *Rachel* prayed, and so did *Anna* too, and by their prayers obtayned children of the Lord. Now sure if the prayer of a vertuous woman were so powerfull, as against
the

the course of nature to deriue and fetch children from a barren womb, how much more shall it command the meaner blessings on the house? And therefore as a wicked woman is a Sea of euils, so a vertuous woman is a heauen of beautie, and there is none so faire as shee that feareth God: nay, what speake we of beautie? for *fauour is deceitfull, and beautie is vanitie, vers. 30. of the chapter:* and as the painting of a ship by weather and by water is washt away, so shall all carnall beautie by sorrow, age and sicknesse, euen wither and waste into wrinkles; but *she that feareth the Lord (saith Salomon) shee shall bee praised.* Praised? yea honored and admired; The Starres in the night, the Sunne at noone day shall not shine so bright as shee: for hee that goes by her dore shall point at her, and hee that dwels by her shall enuie him that hath her; and euery man shall say, Blessed be he that made her, happie is he that begat her, renowned is she that bare her, but most happie, renowned, and rich is he that hath her: and as euen now, so I say againe, *All generations shall call such blessed.*

Well,

Well, to make vse of this in seuerall kinds; *Applic*
 I most humbly beseech your Maiestie first, *to the K*
 to admit of a particular application to your
 selfe. It is said *Matth. 12.* that the Queene of
 the South came to heare the wisdom of
Salomon, but wee may say conuenienuely and
 truly, that the wisdom of *Salomon* is come
 to the King of the North: for your Maiestie
 is to vs indeede a royall Merchant, not only
 for the vnion of holy marriage, which yokes
 and couples one sexe with another, but as
 Merchants doe by intercourse of traffique,
 for knitting and combining one Kingdome
 with another. And I will not say it is King-
 ly, but Diuine and Heauenly, to vnite into
 one, things of diuided nature: for thus did
 God create the world, first he made things,
 and then he matcht them; first hee created,
 and then he coupled them, of man and wo-
 man he made one in marriage, of body and
 soule he made one man, of Sea and Land he
 made one earth, of Heauen and Earth hee
 made one world; but then came the Deuill
 vpon the stage, and his part was againe to
 diuide what God had vnited; first man from
 F God,

God, then man from man, and that diuersly, first in the very bond of bloud and kindred, *Cain* from *Abel*, the brother from the brother; then distinguished by religions, the Sonnes of God and the Daughters of Men; then dispersed by their seuerall habitations, the Iles of the Gentiles, and the Tents of *Sem*; and then distracted and torne into diuers Kingdomes, the kingdome of *Iudah*, and the kingdom of *Israel*; therefore doubtlesse a glorious worke it were of *Iudah* and *Israel* againe to make one kingdomē: for if it bee so gracious in Gods eyes to doe right and iustice to a stranger, how much more to loue a stranger, but most of all to take away the name of a stranger? The King of kings be Pilot of your ship, yea thrice blessed and happie bee your Maiesties endeuour therein.

lication
dies and
le-wo-

Ladies and Gentle-women, I beseech you mistake mee not, and impute no partialitie to mee. If I haue said any thing sharpely, yet know that I haue said nothing against the good, but all against euill Women, yea nothing against the sex, but all against

against the finnes of women. To which if any reply: And why not (I pray) aswell against the finnes of men? I answere, that he which imposeth so much vpon the weaker vessell, importeth much more to the stronger. There is a dutie required of the Parents to the child, as well as of the child to the Parents; yet the law speaketh expresly to the child, *Honour thy father and mother*, but nothing to the Parents, that they being in order of nature and in wisdom superior, might suspect their dutie to be written in themselves.

Againe (Right Honorable in both sexes) *Application to the marriage* the cause of this meeting, the ioy of this day, yea the mysterie and little Image of this great intended Vnion, Let mee bee bold (I beseech you) in termes of modestie, to make application to you. You are here met to bee matcht, that is, to bee married, and *Marriage* (as the Apostle saith) *is honorable in all*, but thrice honorable in you; first honorable in the institution, as in all other: secondly, in your personages, being honorable aboue other; but thirdly, in your Countries, the most honorable of all other:

for simply to marrie ioynes sexe and sexe, to marrie at home ioynes house and house, but your marriage ioyneth land and land, earth and earth, only Christ goes beyond it, who ioynes heauen and earth.

Application
to the Bride-
me.

Therefore first to you, the honourable Merchant of this honorable ship, you haue heard what is said, that marriage is a fore ad- uenture, and therefore as Mariners vpon the Sea in the day-time looke vp to the Sunne, and in the night to the Pole starre, so looke ou vp day and night to God, and God shal giue you good shipping therein. A married man (they say) hath the charge of three Common-wealths, for he is a husband of a wife, a Father of children, and a Master of seruants: and hee hath daily neede of God, who should guide all these. Therefore first loue God, and to proue that loue, loue also her whom God hath giuen you: for if (as S. Iohn saith) *he that loueth not his brother.* &c. how much more, hee that loueth not his wife whom he daily seeth, how shall he loue God, whom he neuer saw? and indeed there is no religion nor goodnesse in that man, that

that loueth not a faithfull and loyall wife. And say not you loue, vnlesse you loue to the end, for *much water cannot quench loue*, Cantic.8. *for loue endureth all things, beleeueth all things, and suffereth all things*: therefore, if there grow by the wife any cause of griefe, yet you must remember shee is the weaker vessel; God therein exerciseth your wisdome in reforming, and your patience in bearing it, and with whom will a man beare, if not with his owne wife? If at any time you haue occasion to exercise your authoritie, yet you must remember, it is authoritie tempered with equalitie; the wife is therefore to bee gouerned with loue, not ouer-ruled by tyrannie. And let all husbands know this for a rule in all things, that the wife shall much better doe her dutie to her husband, when the husband doth his owne dutie in example before.

And let me speake one word to you this honourable ship; you are turned by Gods prouidence to the right of a Merchāt stranger, yet herein happie, that you neede not as *Pharaohs Daughter*, to forget either your owne people,

*Applic.
to the Br*

people, or your fathers house. All the time of your life you haue beene gathering for this day, therefore learne to practise now, what you haue learned before, that is, to honour, to loue, and to obey, and then at last you shall come to rule: for a good wife by obeying of her husband rules him; but shee that obeyeth not, is like the conspiracie of *Corah* against *Moses* and *Aaron*. Besides, remember your badge is not as of that ship, *Act. 28* not *Castor* and *Pollux*, for I finde neither superstition nor Idolatrie in any part of your Familie, but I find among other things a sheafe of wheate, and a handfull of wheate aduanced vpon your sterne, therefore doubtlesse it will bee expected, that Plentie, Peace, and Prosperitie come in with you. I might referre you for paternes of true vertue, as *Saint Paul* sometime referred *Timothie*, to *Lois* and *Eunica*, a grand mother and a Mother; and indeede this Chapter of *Salomon* is entituled, *The prophecie or lesson which his Mother taught him*: and if you remember the many good lessons your mother hath taught you, then shall I neede to say no more, then shall you.

you be like *Rachel* and *Leah*, which twaine did build vp the house of Israel : then shall you bee a ship indeede, for you shall bring your selfe and your husband to the hauen, euen to that which Sea-men call *Promontorium bonæ spei*, the hill, or hauen, of good hope, that is, to heauen; and when this marriage is dissolued, you shall marrie at last with the Lambe. In the meane time doe worthily in *Ephratah*, and be famous in *Brittanie*, live to a hundred, grow into thousands, and your seede possesse the gate of his *Enemie*.

And God almightie who brought vs all hither by the institution and helpe of holy Marriage, he bring vs at last to that happy and endlesse societie with his Sonne, to whom with the *Father*, and the holy *Ghost* bee ascribed all praise, power, and dominion, now and for euer,

A M E N.

F I N I S.